

# THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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## Early Rains and the Flowers.

O, the welcome autumn showers  
Come to cheer the thirsty flowers!  
How they smile with moistened eye  
As the rustling breeze flits by.

How they show their gratitude  
By their brightening attitude,  
As they lift their pretty heads  
Gaily from their earthly beds.

Do they think or do they know  
That the raindrops make them grow?  
Do they have their feelings hurt  
When they're trampled in the dirt?

Do they miss their fellow flowers  
When removed to other bowers?  
Do they love some more than others,  
As if truly they were brothers?

They do certainly aspire  
To reach objects that are higher,  
As if emulous, like men,  
To equality attain!

San Diego, Cal.

MRS. C. K. SMITH.

## The Impending Struggle.

By Spirit John Pierpont, Through the Organism of  
Mrs. M. T. Longley.

The nineteenth century is rapidly moving on to its close. It has seen many conflicts and achieved many great deeds. Its victories upon the side of liberty and right have not been few. Empires have been stirred to their profoundest depths and republics have been moved to their foundations by the spirit of the age, which is one of progress and reform. In our opinion, the greatest of conflicts have been those which have waged without resort to physical force and arms. Mental and spiritual battles have been fought, Truth waging against Error, and Knowledge against Ignorance, and the higher powers and forces have prevailed.

Spiritualism is the Star of the century that has arisen and shed its beams along the trackless night of error, lighting millions of lonely travellers out of the gloom of doubt and dread, into the certainty of knowledge and of spiritual truth. Clouds and fogs of superstition, error and opposition have constantly threatened to obscure its light, but the star rides serenely on, its clear and penetrating rays scattering the shadows and sending an illumination of light upon the pathway of humanity that cannot be dimmed.

How beautiful is Truth! How grand and majestic its sovereignty and power! How mighty its influence in the eyes and souls of men! Yet it has its opposing forces, and the hordes of bigotry and injustice, of superstition, error and ignorance marshalled against it, make constant onslaught upon its most valued possessions. Hence, in the march of the ages, we are treated to the spectacle of progress battling with contending forces and making its way onward only by never-ceasing vigilance and activity.

Spiritualism is a revelation of truth—it is the child of Progress, consequently it is constantly assailed by its foes in the ranks of error and of bigotry.

Churchianity and priesthood are in danger—they have labored long and secretly to maintain their hold upon humanity, but their power is waning. Desperate means must be resorted to, in order to strengthen their own

forces and to weaken those of their enemy—Truth. The Christ spirit is not to be found in them. If it ever abode in the sanctuary where the priest and preacher inculcated error and frightened their hearers into a blind faith and belief in the tenets and creeds of sectarianism, it has long since departed. The close of the nineteenth century is to witness the greatest and sublimest spiritual—or religious—conflict of the ages—a conflict of Truth against Error, Knowledge against Ignorance; not a conflict of physical force and bloodshed, but one of mental prowess and skill.

Intolerance rears its snakish head, and with forked tongue darts its venom of vituperation and slander against the warriors who stand forth to battle with error in the name, and with the weapons of Truth. The liberal church which has grown out of its creedal blindness and opened its eyes to the progress of the age will not take sides with the efforts of churchianity to crush out liberalism, but the preachers and the laymen who are steeped in the errors of theological conservatism, will fight to the bitter end, and will leave no means unspared to vanquish their antagonists. Such institutions as the Y. M. C. A. may be expected to array themselves against the friends of Spiritualism, and we may look for fresh efforts being made to introduce a clause in the Constitution of the United States recognizing God as sov-



ereign and king, and only his avowed worshippers as loyal subjects to the government.

The Anti-Spiritualistic movement, recently inaugurated by clergymen and others of various denominations, is but a sign of the times; a sign that priestcraft and sectarianism is in danger, and that the advocates and followers of the church will leave no stone unturned to raze Spiritualism to its foundations, and to blot the star of progress from the sky of the nineteenth century.

The impending struggle will be a great one, and it behooves all Spiritualists and liberalists who value liberty of thought and speech to stand together, sinking little differences of opinion and petty personalities in the one great desire to see Truth protected from its foes.

The need of the hour is of harmony. A common cause should make a common brotherhood. Spiritualists who waste time in bickering over little points of difference while the enemy is consolidating its forces and marching forward to the onslaught, are unworthy the notice or ministrations of their spirit friends. If Spiritualism does not spiritualize them it is of no value to their souls. If they have not profited by the revelations of life and love and truth which the Cause has brought to them from worlds beyond, they are in need of the schoolmaster and the physician, and have no place in our ranks where only staunch, faithful, and fearless warriors are wanted for the work in hand.

From the battlements of heaven ascended heroes whose souls are in the cause of humanity, who love honor, truth, and liberty, are watching the movements of the age. They note the impending struggle and are equipped for its approach. They are not idle. Their bows are strong and their arrows tipped for flight. All they ask is for harmony and fidelity on the part of their mortal allies and instruments. But Spiritualists must stand together. They must be open-hearted and open-handed in the time of need. Their speakers and mediums and the spiritual press must be fortified for the struggle, if they are to take an efficient part in it

for the cause of Truth. Speakers, mediums and editors must be clothed and fed. Their best work cannot be done while their minds are filled with anxiety as to the source from whence their sustenance must come. "The laborer is worthy of his hire" is as true to-day as it was in the first century, and as true for the Spiritualistic laborer as for the priest in his chancel or the clergyman in his pulpit.

Spiritualists, there is a great demand from the spirit world that you organize for good and practical purposes. Co-operation along lines of organization and of harmony in the essential work of Spiritualism, will give to you the victory in the impending struggle, will precipitate its action and speedily close the conflict in the name of Liberty and Truth.

#### Spiritualism in the 16th Century

Following is an extract from Sir Thomas Moore's "Utopia" which may interest some of the readers of your valuable JOURNAL. Thos. Moore was born in 1478, and his book "Utopia" made its appearance in 1515.

"When they (the Utopians) come from the funeral, they discourse of his good life and worthy actions, but speak of nothing oftener and with more pleasure than of his serenity at the hour of death. They think such respect paid to the memory of good men is both the greatest incitement to engage others to follow their example and the most acceptable worship that can be offered them; for they believe that though by the imperfection of human sight they are invisible to us, yet they are present among us, and hear those discourses that pass concerning themselves. They believe it inconsistent with the happiness of departed souls not to be at liberty to be where they will; and do not imagine them capable of the ingratitude of not desiring to see those friends with whom they lived on earth in the strictest bonds of love and kindness; besides, they are persuaded that good men, after death, have these affections; and all other good dispositions, increased rather than diminished, and therefore

conclude that they are still among the living, and observe all they say and do. From hence they engage in all their affairs with the greater confidence of success, as trusting to their protection; while this opinion of the presence of their ancestors is a restraint that prevents their engaging in ill designs."

The foregoing speaks for itself. If it is not Spiritualism in the purest and best sense—what is it? The only wonder is, how did it escape the condemnation of the Coverts and Hagamans of the Dark Ages? Or were the Jesuits of the sixteenth century more liberal than their modern followers?

EMIL LUNDSTROM.

#### How can Spiritualists Command Respect?

It seems to be conceded by Spiritualists themselves that Spiritualism is in a very unsatisfactory condition. Readers of the JOURNAL saw an editorial recently which stated that the condition of Spiritualism in California was deplorable.

Dr. Peebles in the JOURNAL of Oct. 28th tells some plain and unpleasant truths. What he says of trance addresses is true according to my own experience. Some years ago my wife and myself went to hear a Spiritualist lecture in Chicago and found an old woman occupying the platform whose name I have fortunately forgotten and whose remarks were so much below mediocrity that we both felt ashamed that we could be found seeking intellectual food from such a source.

I have recently spent some hours in attempting to judge of the intellectual value of a book published in 1860, which evidently had little sale, for I do not recollect of ever seeing it advertised, and it claimed to be of the trance order. It is correctly described by Dr. Peebles as "a wilderness of words," etc. Compared with the writings of Dr. Hare, Judge Edmunds, Robert Dale Owen, Epes Sargent, Prof. Crookes and many other cultivated men it was worse than a tallow dip by the side of an arc light.

Some five or six years ago I was led to buy a book by a now



popular lecturer, of some 400 or 500 pages and as I grew tired of his prolixity and verbosity I began to include in parenthesis, those clauses which were entirely superfluous, adding nothing to the sense, and only designed to fill up the time of a lecture, and I found it might most profitably have been condensed to about one half its bulk and greatly to the credit of its author.

The same criticism may be made upon much of the writing in the Spiritualist papers. At one time recently, I was taking four such papers of which the JOURNAL was the smallest. The next in point of size was *Light* of London. The others I am not taking now. Though I have all my time at my command I have no time to spend on blanket sheets. It is better to read less and read only what is worth reading. Competition has led most Spiritualist papers to put their terms below the price at which a creditable and worthy paper can be published. *Light* is conceded to be one of the worthiest of such papers, and its price amounts to about \$2.60 of our money and a sustentation fund of several hundred pounds is raised every year to keep it up to its high standard. One paper recently which was being published at 50 cents a year has found that it could not survive. We may pity the publisher but need not pity his subscribers.

"Playing to the galleries" in a theatre may pay, but to reform the world we must reach the leading minds, and that can best be done by able and educated men. Methodism owes its origin and early growth to the genius and education of John Wesley.

Until Spiritualists discover what the Methodists learned more than 50 years ago, that they needed an educated ministry, they must be content to be held in slight esteem by the general public. They need also to discover that many people in the world who are not Spiritualists are worthy of respect and that good policy alone should lead to respectful treatment. Nothing is more common among Spiritualists, than, even for some of their most able and interesting speakers, to speak contemptuously and sneeringly of the

Society of Psychical Research. That was done in Washington at an annual convention of the N. S. A. What was to be gained by it was not plain. The members of that organization were not on trial and do not treat Spiritualism that way.

Two years ago I took the trouble to go to Washington, mainly to witness the proceedings of the N. S. A. at an annual meeting and to see the sort of people who were its representatives. I confess my surprise that under the lead of the president, resolutions of sympathy for Mr. Debs and denunciation of the Supreme Court of the United States were passed by a vote of two to one, but it was noticeable that the greater number of those voting against the resolutions were old men. Since that time the N. S. A. has avoided most subjects which were not pertinent to its proper field. All outside subjects breed division and weakness.

Some of the evils above referred to suggest their own remedy but to overcome them all, is more than the work of a day.

The question recurs, how shall Spiritualism command respect? The answer in brief is by being worthy of it. Some of the most eminent believers in Spiritualism command respect in spite of the public prejudice against the unpopular belief. The members of the Society for Psychical Research include many of the most eminent men in this country and England, and of these some of the most eminent have expressed their belief in the central doctrine of Spiritualists. Instead of sneering at that Society would it not be better policy to wait awhile and see whether their seemingly slow methods have not really done more for our cause since 1882, than has been done by the Spiritualists themselves.

J. T. DODGE.

#### Spirits as Surgeons.

Mrs. James Martin, late of San Antonio, Texas, but now of Oakland, Cal., residing at the Clarendon Hotel, 855 Washington street, had a remarkable experience on Friday, Oct. 29, which should surely go on record along with all extraordinary occur-

rences in the same line, as illustrations of the grand truths of Modern Spiritualism. This lady is regularly ordained by the Texas State Spiritualist Association.

She was alone in her parlor at the hotel near the hour of noon, when Daniel Conway, the janitor of the building, came in great agitation to her room exclaiming, "I'm choking to death! My throat is all swelled up. I'm bound to die!" She said "Why what do you mean? What in the world is the matter with you?" He replied "O I was eating a piece of fish at lunch, and a bone has stuck in my throat. It's all over with me ma'am. The doctors can't save me. I'm surely gone!" and he waved his hand in despair. He was starting to leave the room, when Mrs. Martin said to him, "never mind; the spirits say they will cure you." But he only said "They cannot ma'am. Nothing can cure me. I'm past all reach of mortal and spirit aid." He then left, intending to go to the receiving hospital to have a surgical operation performed, as a desperate resort.

Mrs. Martin sat down in a cheerful mood notwithstanding the man's excitement, and almost forgetting the circumstance; when suddenly she felt herself leaving the body and a sensation so strange seized her, she concluded that the angel of death had come to call her spirit home. So she said to herself, "Well! I'll lie down and pass out as serenely as possible"—which she did. She went outside of herself, and saw her body reclining on the settee, and leaving it there her spirit went in quest of Daniel Conway who had not yet reached the street. The next thing that Mrs. Martin knew however, she was again lying on the settee, and the man in question returned to her room, greatly to her astonishment, exclaiming in great joy. "I'm cured, and the spirits did it! Yes ma'am, the spirits did it!" And sure enough the bone had gone from his throat and not a trace of the pain or swelling remained.

Mrs. Martin refuses to permit this fact to be published in the secular press, as she is averse to the notoriety that would fol-



above the house, above the persons who were scattered about in the garden, in the fields, in the court, and the dogs who were aroused barked furiously dragging at their chains, raising their noses and peering into the night. 'The astral' noise passed, the troop invisible to our eyes, was swallowed up, disappeared as quickly as it had come. It was ended."

The correspondent adds a criticism to the effect that "night and darkness seem to be necessary to these phenomena."

The editor adds also that "this hunt is seen sometimes as well as heard at Perigord. It is conducted by a kind of white lady mounted on a white-winged horse. It presages misfortune, war, famine, pestilence." In the case related, however, no misfortune for the family or country followed this strange episode.

### Medical Liberty.

In the *Twentieth Century* of Aug. 21, Dr. Wm. J. Robinson roundly abused those who cure the diseases in humanity without having first obtained a medical diploma. In that article he used the insulting language quoted in the next paragraph:

Every now and then we hear a cry for "Medical Freedom." The cry proceeds from those scoundrels who are too ignorant or too lazy to obtain a medical diploma, and who, nevertheless, want unrestrictedly to prey upon the public, to cheat, maim and kill the poor victims without restraint or hindrance. And, strange as it may seem, there are people championing the cause of these utterly depraved quacks.

In the *Twentieth Century* of Oct. 16, E. D. Babbitt, M. D., LL. D., Dean of the College of Fine Forces, Los Angeles, Cal., criticises it, in a most emphatic and crushing manner. This will be read with relish by mediums and other healers who have been so wronged and abused by medical despots. He says:

These "scoundrels" are ignorant, are they? What if it should turn out that the most of them are more scientific in their department than the Regulars? I have become acquainted with a multitude of the *irregulars*, such as electricians, masseurs, masseuses, hydropaths, light and color curists (chromopaths), mental healers and many others all over the United States, and I have found, very commonly, that they have taken some course of study in these departments which our medical colleges, as now constituted, cannot teach or will not teach.

Ignorant, are they? Come now, suppose you become better acquainted with these people whom you so finely arraign. What if these despised ones shall prove themselves, in many cases, able to teach you and your associates? Among these *irregulars* is a rising science, already formulated into a system, which explains the very process of atomic action, of chemical affinity, of electricity, of magnetism, of nerve force, of the law of pulsation and respiration, of the philosophy of fevers, and of the chemistry and therapeutics of the colored rays. Can you explain any of these things? Can your medical college do so? If not then do not look with such lofty scorn upon those whose science transcends your own. The truth of this new science has been tested by thousands of experiments.

How little do the medical schools know of the philosophy of life, or of basic principles, or the laws of force. A leading physician declares that "medicine is not a science, or anything like a science," and yet, you medical men have misled nearly every state legislature in the country and made them believe that the interests of medical science (?) and the safety of the people require that laws should be made against all physicians and healers except those who have graduated in one of three schools of medicine. By this means you have established a medical trust, one of the worst trusts in the United States.

There are multitudes of magnetic healers, the most of whom are charged with a vitalizing

power that comes like the waters of life to nervously exhausted systems—systems which are in dying need of just that kind of force. These healers often work by the hour over the suffering, giving out their life power in the most self-sacrificing manner, and constituting some of those "lazy scoundrels," according to your description, "who want unrestrictedly to prey upon the public, to cheat, maim and kill the poor victims without restraint or hindrance." Sir, do you call those lazy scoundrels that work in this way? Are you medical men willing to do such work? Do you call it maiming and killing people to save so many thousand lives that your methods cannot touch? You must know that in the treatment of nervous diseases especially, your coarser agencies are almost helpless, such complaints being called *scandala medicorum*. As to "maiming and killing," hardly ever is such a thing known as the result of massage or chromopathy, or hydropathy, or Christian science, or mental science, or the other methods of nature. They do not make cripples or paralytics, as is often done with your fierce toxic agencies.

In certain directions you medical men have made vast researches and grand discoveries, for which I give you due credit, but you are still using a large number of most dangerous remedies, so that the public needs ten times more protection against you, than against those whom you inveigh against. If your medicines "have destroyed more lives than war, famine and pestilence combined," as the eminent Dr. John Mason Good declared; if mercury has caused fifty-one diseases, as your medical books admit; if alcohol has caused seventy-five diseases; if "digitalis has hurried thousand to the grave," according to Dr. Hosack; if opium and arsenic and antimony and potassa and strychnine *et it genus omne* have slain their hecatombs, it might be more important to put your practitioners in leading strings, although, being a lover of liberty, I should not approve of such a thing.

The truth seems to be that these hated healers are curing so many people that your drug



doctors are getting desperate. The Christian Scientists claim to have made a half million of cures. I admit that they have a one-sided philosophy, but all noble souls should rejoice that so much good has been done. The vital magnetists have made several million cures, as can be shown. This seems to alarm you, and you rank them among "thieves, murderers and rascals." You hurl big words instead of facts against them.

I have often noticed that when these *irregulars* heal those invalids that the regulars failed in, the latter will become indignant and invoke these cowardly laws. One of these doctors in Iowa told a woman that her child must die, as he could do nothing more for it. The distressed mother then sent for a masseuse who immediately healed it. This provoked the physician for being thus beaten by a woman, and invoking the law against her, he sent her to prison. The mother used the kind of liberty that you seem to disapprove of. She should have let the child die scientifically. Your law would fine and imprison a person for even rubbing another, if it is done to heal. You call this medical liberty. If Jesus Christ were here in our midst laying on hands and healing, your laws would fine and imprison him.

We have now in our different States, the greatest medical despotism on earth. Germany, famous for her learned physicians, gives free reins to all nature-systems of cure (Naturheilkunde). England does the same. I am not sure concerning France, but I know of chromopaths and masseurs there who heal with impunity. Some of the old physicians of India begged the authorities there to shut out other schools of physicians and healers, hypocritically urging the safety of the people, but they were told that all methods of cure should stand on an equal footing. What a rebuke to our country which pretends to be, par excellence, the land of freedom.

The American Health Club of Boston does nobly in demanding that the people shall have a right "to select their own physicians, to employ the same and to com-

pensate them for their services." Then you proceed to say: "Most people are of the opinion that they now possess all these rights." That is, the healer may be permitted to manipulate a patient if he will go to a medical college from three to four years, and spend from one to two thousand dollars in getting a diploma. You put a mountain barrier in his way and call that freedom. The masseur can take a course of study far better suited to his practice than that of a medical college. The chromopath and the electrician can find schools that are far more practical for their department than your institutions, and it is an outrage to put them down and thus make a corner on medical practice, when their services are so much needed. And yet you want these laws for the safety of the people, which means, *sub-rosa*, for the safety of the medical people.

Massachusetts, one of our most advanced States, furnishes an example which may shed some light on this subject. Up to some 30 years ago the medical men had the supreme control in that State. Then the bars were let down, and the irregulars of all kinds came in armed with vital magnetism, steam baths, sun baths, electricity, movement cures, etc. Such a flood tide of quacks must have almost ruined the State, did it not? Let us see. It was demonstrated before their legislature that within that 30 years the inhabitants had become much stronger than before and on the average twice as long lived!! At an evil hour, however, the legislators went to sleep and the people of Massachusetts have been put into the chains again, in as stupid a way as the rest of the States.

Lyman C. Howe was recommended by President Barrett as the Historian of Modern Spiritualism. He is well qualified for the work and we hope he will be appointed to do it.

**Trial Subscriptions** will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

### A National Missionary.

We concur in the sentiments expressed in the following item, copied from the *Banner of Light*:

Our esteemed contemporary, *The Progressive Thinker*, offers to be one of ten to raise one thousand dollars to place Mr. Moses Hull in the field as National Missionary, to combat the National Anti-Spiritualists' Association. Bro. Hull is well equipped for the position, and will render the Cause good service in that capacity. We hope the fund will be raised at once, and extend to Editor Francis our best wishes for the complete success of his plan. It is well to have a watchful sentinel on guard at such times as these, and Mr. Hull will be on the alert to protect Spiritualism from its foes from without and its enemies from within its own household, if he is chosen to fill this important post. Let the responses to the generous offer of Bro. Francis be many and prompt.

In these days, when the Churches have united to destroy Spiritualism, it is essential that we all unite to give them battle. We hope all the periodicals will set the example, by uniting all their energies, in defense of the Cause, before the common enemy. Then let every Spiritualist join in the fray, and do battle valiantly. "In union there is strength." If all the Spiritualists unitedly co-operate, the victory will not only be won by them, but disaster will be the result for the creedal bigots! The angel world is with us and will direct the battle from the "evergreen mountains of light."

**Borderland** for October contains 128 pages, filled with interesting matter, and we are sorry to add that with this issue it suspended publication. Mr. Stead desires to devote his whole time to investigation, and suspends this quarterly so as to give him the opportunity. He says he hopes in a year or two to revive it.

This issue contains parting words from the Editor, Miss X. and Julia, biographical sketch, portraits and psychic experiences of the poet Tennyson; an article on the psychic experiences of Mrs. Browning, by Sara A. Underwood; News from Mars, The Future of Theosophy, by Mrs. Besant; Mrs. Piper and her New Controls; My Communication with the Apostles, by Prof. J. R. Buchanan; Psychic Healing, and a large number of smaller interesting articles, facts, etc. We very reluctantly say, to "Borderland," *au revoir*, after an existence of four years, during which it has given to the world a wonderful amount of psychic information.



**Prof. Geo. W. Walrond** has just printed new horoscope forms, which are to be copyrighted. They will be particularly useful to students. He gives on them a list of birth-stones and harmonious signs for matrimony and companionship, etc. Let it be distinctly understood that there is no such thing as Fatality. Planetary influences act only upon the physical body and are always amenable to the intelligent mind action. The spiritual man is absolute monarch over every physical condition. Ignorance is the cause of all error and darkness, and Intelligence is the remedy and cure. Our offer to give these charts as premiums should be read by all. See last page.

**Dr. Gould** of San Diego, Cal., passed to spirit life without remembering the Cause in his Will, though he had property valued at \$75,000. How rich Spiritualists can do this is more than we can imagine! What a fine chance is given them to do good with their property, and at the same time lay up treasures where they will count to so much advantage "over there." Either they do not really believe in the spiritual philosophy or they are blinded by selfishness and greed.

**That Spiritual Revival**, mentioned on page 704 is evidently not wanted—for though we urged every subscriber in San Francisco to send us the name and address of every other Spiritualist they knew in this City—only two persons gave it any attention. Apathy is the alarming condition! Selfish disinterestedness reigns supreme! It will take more than "Gabriel's trumpet" to awake an interest among Spiritualists!

**Judge E. S. Holbrook**, well known years ago as an able writer and lecturer, passed to spirit life from his late residence in Chicago, on Sunday, Nov. 7, at the advanced age of 81 years. He was a great and good man, one that the angels will welcome home. We attended a seance at his residence over 25 years ago, Maude Lord being the medium.

**The Evolutionist** is the title of a new semi-monthly Spiritualist periodical of 12 pages, about the size of the JOURNAL, published in Brooklyn, N. Y., by W. W. Sargent, at 75 cents a year. It contains articles of real merit, and if the Spiritualists of the

Empire State can support a local periodical, this will give them the opportunity. It deserves success, whether it gets it or not.

**Mr. W. H. Yeaw**, who met with an accident, as stated on page 664, is slowly recovering. In a letter dated Nov. 9, he says:

Allow me to thank my many friends in California for their prompt expressions of sympathy and good wishes for my recovery. Letters from Hon. I. C. Steele, Col. Samuel D. Gregory and John Koch, were particularly gratifying.

I cannot be "likened unto the stranger who fell among thieves," for my fall was among dear friends and relatives, who are doing everything possible for my speedy recovery. I expect, ere long, to be at my post in the dear old "land of sunshine, fruit and flowers,"—there to spend the few remaining years vouchsafed to me in the glorious cause of Spiritualism, in which I have spent the better part of my life.

I wish to thank you, Mr. Editor, for standing so bravely by the JOURNAL, under such adverse circumstances as you have had to contend with in San Francisco. The Spiritualists of the Pacific Coast should gladly sustain the brightest and best Spiritualist paper ever printed in California.

W. H. YEAW.

#### Los Angeles Notes.

There is just now a revival of public interest in spiritual meetings in Los Angeles, owing, in part, to the arrival of Dr. Schlesinger, who came in response to a telegram from the Harmonial Association. From various causes the receipts of this society had fallen below expenses, and to save it from further loss, a combination was effected with Dr. Andrus and the Barnett family, who had been holding meetings at Kramer Hall, and a dispatch was sent to Dr. Schlesinger, who always draws full houses in Los Angeles. The result was, the receipts were more than doubled on the first Sunday of the new arrangement, and the promise is still better for the future. The music is under the direction of Prof. Barnett. His daughter, known as "Little Zoe," has a voice of remarkable sweetness, and is a great attraction. The tests given by Mrs. Barnett make the afternoon meetings unusually interesting to seekers after phenomena, while those who are attracted by the philosophy find an able exponent in Dr. Andrus.

The Ladies' Independent Aid Society has been forced, by increased attendance, to take a larger hall. They now hold their meetings in the handsome hall, 320½ Broadway, which, on Sunday last, was crowded, and on Wednesday evening, I am told, every seat was occupied, and standing room in demand. The varied exercises at these meetings and the free admission ensure a large attendance. I wish all spiritual meetings could be free to the public.

The Spiritual Congress, to open on the 19th of December, promises to be a success so far as speakers and mediums are concerned, and if properly advertised will attract large audiences. Thomas G. Newman, ex-President of the State Spiritualist Association, has been solicited by the Committee of Arrangements to preside, and it is confidently expected that he will accept.

Among the speakers and mediums engaged (in addition to local talent) are, Mrs. Julia Schlesinger, of San Francisco, illustrated lectures; Mrs. Salome Cowell, Oakland, addresses and tests; Mrs. Maude L. Freitag, National City, inspirational and test medium; Dr. Charles A. Andrus, of Michigan, inspirational speaker, and last, but not least, Dr. Louis Schlesinger.

The fact that C. V. Miller, materializing medium, is to be in Los Angeles during the session of the Congress, will be an additional inducement for people in this part of the State to attend.

In view of the "bluff" of the Anti-Spiritualist Association that any phenomena produced by any medium in the world will be reproduced by them, and explained, or they will forfeit a large sum of money (given in some periodicals as \$500, in others as \$1,500, and even as high as \$5,000), Dr. K. D. Wise, of Los Angeles, offers to accompany Dr. Schlesinger to Chicago, or elsewhere East, and pay all expenses, provided the challenging parties deposit the money in the hands of impartial judges, and provided also that the reproduction shall be by some other means than spirit power—that is the challengers are to prove that the phenomena, as produced through Dr. Schlesinger, can be produced by trick or fraud. W. N. S.

#### The Reviewer.

**New Philosophy of Health;** a study of the science of Spiritual Healing and the Philosophy of Life, by Harriet D. Bradbury. 104 pp. Price 75 cts. The Philosophical Pub. Co., 19 Blagden St., Boston, Mass.

This book is not an exhaustive, scientific analysis of the principles of mental healing, says the author in the preface, but rather as a suggestive and helpful guide. It is not intended to supplant, but simply to lead up to the more profound and extensive works on the same subject.

**Intelligence** for November is as usual filled with matter of an intellectual and spiritual nature. "The Dogma of Faith," by Henry Frank, is a wonderful argument against creedalism. Among the other excellent articles are, The Psychology of Sleep, by Robert N. Reeves; Scientific Reasons for Mental Healing, by Edwin D. Simpson, M. D.; Philosophy of the Divine Man, by Hudor Genove; The Basis of Immortality, by B. F. Underwood. The Metaphysical Publishing Co., 503 Fifth Avenue, N. Y.



On some accounts the most important feature of the *American Monthly Review of Reviews* for November is an illustrated article entitled "From the Lakes to the Sea," by Carl Snyder. Mr. Snyder describes the various inventions which have made feasible, through cheapened methods of constructions, a great ship canal connecting the Great Lakes with the Atlantic Ocean. It would appear from the figures and estimates set forth in Mr. Snyder's article that the Chicago Drainage Canal has been a fruitful object-lesson to engineers. It shows how cheaply and rapidly canal construction can go on with the new devices for cutting and dredging.

We learn from Prof. Buchanan that the second volume of "Primitive Christianity" will be in the hands of the printers before the end of the present month, and be issued as soon as possible. In a work of so much research the longer it is delayed the more perfect and thorough it will be.

The *New Time* for November contains many excellent articles, chief among which are: Representative Government a Failure, Public Ownership of Street Railways, Direct Legislation, Labor Problems, Postal Savings Banks, Lights and Shadows of the Present, etc. At last the reform movement has a magazine of which it can well be proud. *The New Time* is splendidly edited. The great thinkers and writers of the age have made it their forum.

*The New Time* and the PHILOSOPHICAL JOURNAL will be clubbed one year for \$1.75. Send to this office for 1898, and we will give you the JOURNAL free for the rest of the year.

## Spiritualist News.

In this department may be found the cream of the current spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Prof. Mingo is still suffering—dropsy is getting in its deadly work.

Mrs. Maude Lord Drake is now giving lectures and tests in Beatrice, Neb.

Mrs. E. D. Concannon, is located at 157 West Concord street, Boston, for the coming season.

J. Frank Baxter is having large audiences in Fort Wayne, Ind., where he is doing a good work.

Dr. Magoon and wife are in Cedar Rapids, Ia., organizing another Society. Address 501 First avenue.

That old patriarch, John Brown, Sr., is improving, and hopes soon to be out again. His presence is inspiring.

Mrs. Maggie Waite wishes to state that she has never been in Fort Wayne, though someone has been there under her name.

Mme. Young is gaining in health, and in "controls." She has another "guide" to aid her work. Her hall is crowded on Sunday evenings.

A medium's home is to be established in Chicago, under the auspices of the Ladies' Aid Society, of which Mrs. C. H. Horine, 508 44th Place, is president.

Scottish Hall, San Francisco, was well filled last Sunday with attentive listeners to the lecture of Mrs. R. S. Lillie, and the grand tests given by Mrs. J. J. Whitney.

The Spiritual Science Hall at Peoria, Ill., has a reading room attached, open every day and free to visitors. H. Scovell of 205 Glendale avenue is the instigator of it.

Mr. Wm. McLean of the Colonial Parliament of New Zealand, is in New York investigating Spiritualism. He is president of the Spiritual Society at Wellington, N. Z.

Geo. H. Brooks has been laboring for the Unity Society, in Milwaukee, Wis., for six weeks. He has now commenced work for the State Association, at Lansing, Mich.

Mrs. Belle McMichael, of Kent, O., writes: "A week ago I attended a developing circle at Akron, O. It has a boy 11 years of age who has been developed as a materializing medium."

The International Spiritualist Congress will assemble in London, June 19, 1898. That date is fixed upon on account of the Rochester Jubilee, in order to enable American Spiritualists to attend both gatherings.

A benefit seance for the PHILOSOPHICAL JOURNAL will be given by Mr. C. V. Miller in the parlors of Mrs. J. Schlesinger, 534 Page street, San Francisco, on Thursday, Nov. 18, at 8 p. m. Tickets 50 cents each.

The Young Peoples' entertainment last Saturday evening at Crystal Hall, San Francisco, was a success. The programme was a fine one and was thoroughly enjoyed. The attendance was large, and the treasury was replenished.

An entertainment and dance for the benefit of the Depew sisters, will be given at the lower Teutonian Hall, on Howard street, between 9th and 10th streets, San Francisco, on Thursday, Nov. 18th, at 8 p. m. Admission, 10 cents.

The Southern Cassadaga Camp-Meeting opens in February, 1898, at Lake Helen, Fla. Mrs. Emma J. Huff is the Corresponding Secretary. Prof. Fred. P. Evans and wife will spend the winter season at Southern Cassadaga camp.

The Nebraska State Association has ordained the following mediums and speakers: Mrs. C. L. Bean, Miss Edith Edwards, G. S. Klock, of Lincoln; Dr. H. C. Madding, of Murdock; Paul S. Gillette and Mrs. Annie Wagner, of Omaha, formerly of Lincoln.

Dr. Max Muehlenbruch commenced his regular Sunday evening meetings at 111 Larkin street, last Sunday. He will hold parlor circles on Tues-

day evenings at 324 McAllister St., where he gives sittings daily. He reads rocks and other articles psychometrically, and gives life readings, as well as herb and psychic treatments.

The Ladies' Aid Society will give a benefit entertainment for Mrs. Hendee-Rogers, on Friday, Nov. 19, at 605 McAllister street, San Francisco. Mrs. Hendee-Rogers is the oldest medium in San Francisco, and there should be a crowded hall. Mrs. J. J. Whitney will give tests and answer written questions. Mr. and Mrs. Lillie will join with music and speaking. Admission, 10 cents.

The theme for discussion in Mrs. Logan's Circle of Harmony on Sunday, Nov. 7, was the attitude churches are taking toward mediums and Spiritualism, and the conclusion arrived at was, that it would be the greatest boom for Spiritualism that has ever occurred in the world's history, and the death struggle to orthodoxy. These meetings will be continued between 11 and 2, at Pythian Castle, 909 Market street, San Francisco, every Sunday.

The exercises at the Children's Lyceum last Sunday, at 909 Market street, San Francisco, were very interesting and the hall was crowded with visitors. One member who was unable to attend, on account of illness, sent bouquets for distribution among scholars and visitors. The recitations and songs were well received and applauded. Mr. and Mrs. Wadsworth deserve great credit for their able management. The Lyceum will give a holiday entertainment on New Year's evening, for which preparations are already in progress.

At the regular semi-annual business meeting, held last Sunday, at 320 McAllister street, San Francisco, the Mediums' Protective Association elected B. A. Stitt a member, and also elected the following as directors for the ensuing term: Mrs. Jennie Robinson, W. H. Davis, Geo. I. Drew, and Mrs. E. E. Griffin. This Society will hereafter hold weekly Parlor Spiritual Meetings, the first of which will be held at the parlor of Mrs. Kate Hoskins, 701 McAllister street, on Wednesday, Nov. 17, for members and their friends. It was also decided to give Mrs. Jennie Robinson a testimonial benefit next Saturday evening, at 605 McAllister street. Admission 10 cents. Her friends are earnestly requested to attend.

Dr. Cooley, the independent slate-writer, clairvoyant and physical medium, has just arrived in San Francisco on his American tour, and expects to remain for a short time. He is located at 1151 Market street, rooms 1 and 2. Office hours, 9 a. m. to 5 p. m. Seances for manifestations Tuesday and Friday evenings. Dr. Cooley is endorsed by the State Association and is highly spoken of, his seances being entirely out of the ordinary, and the music, manifestations and tests in clairvoyance are wonderful. As an independent slate-writer and clairvoyant, Dr. Cooley has no superior.





### Test Seance by Mr. C. V. Miller.

#### TO THE EDITOR:

A recent correspondent of the JOURNAL demanded that Mr. C. V. Miller should give a seance under test conditions. Mr. Miller has sat under test conditions many times. In 1892 a special seance for this purpose was held in this city. Among those present were Dr. C. A. Bonesteel, W. Hirze (903 Sutter street), Asa P. Wilbur, Dr. Dean Clark and a reporter from the daily papers. A committee of gentlemen stripped Mr. Miller and examined every article of clothing. All his underclothing was black. Nothing white was on him. His socks were turned inside out and every garment thoroughly searched. Nothing whatever was found. He was then tied by a rope securely to a chair in the cabinet and the knots sealed. At the end of the seance the knots were intact and the marks of the rope around his wrists were plainly seen; and I am told by one who knows (not Mr. Miller) that these marks did not disappear entirely for a week after. The cabinet was also thoroughly searched. Under these conditions the usual phenomena occurred. Among them was the appearance, on two occasions, of two forms at once. An account of this seance was published in *The Better Way*, of Cincinnati. A lady who was present at it has given me an account of it, and I have also read *The Better Way* narrative. I have also been told, by a lady who was present, of another seance in this city, where similar test conditions were submitted to by Mr. Miller, with similar results.

The *Santa Cruz Surf* and the *Santa Cruz Sentinel*, both of Nov. 23, 1892, each contain an account of a seance held in that city in which similar searching, etc., of Mr. Miller were made by a committee of gentlemen, and with similar results—a large number of forms having appeared just as usual.

I have read two written certificates with the autograph signatures attached of various gentlemen of character, dated Portland, Ore., Aug. 15, and Aug. 22, 1894, stating that on those occasions after similar thorough searching of Mr. Miller, many forms were presented in a satisfactory manner. G. C. Love signs both certificates; the other names differ in the two, among them being C. H. McMillan and H. T. Lashier. I have been told of other seances where Mr. Miller has sat under test conditions.

Having sat under test conditions so often Mr. Miller vowed he would never so do again, but at my request he revoked the vow and, "for this occasion only," consented to give me a test seance. It was held at his rooms Thursday evening, Nov. 4. Mr. Newman, editor of the JOURNAL,

and myself conducted the investigations at the seance. In addition, there were a few other Spiritualists present, well-known to me, principally selected by me on account of their success in getting striking manifestations in Mr. Miller's circles. In the personnel of the sitters we wanted to secure the best conditions for success, if the phenomena are genuine. A photographer, well known to me, was also present to take a picture of one whom I had selected, Little Lulu.

Much of the furniture was removed from the room. Only cane-seat chairs for the sitters were used, so that nothing could be concealed in them. Mr. Newman and I made a rigid and thorough search of everything in the room, including the pictures on the walls. The blinds in the bay window in the cabinet, fronting on the street, were fastened and sealed with strips bearing our signatures, and the doors were also similarly sealed,—all being found intact at the end of the seance. Every inch of the cabinet was searched in the most careful manner by us. I myself went carefully over the whole of it, from top to bottom. I used a table and chair to make a thorough search of the top of the cloth forming the curtains and lining of the cabinet. Not the smallest piece of it that was not exhaustively searched. We searched the entire carpet in and near the cabinet. Both of us were positive there was nothing in the cabinet. There was no material, no wires, no pockets, no double thickness of cloth, no nothing. It was absolutely empty. There was no possible chance for a confederate to get in, and there was none, I am certain.

After we had searched the cabinet we never lost sight of it. No one went to or in it but ourselves, till Mr. Miller went in during the seance. The ladies having retired, we searched Mr. Miller, in the seance room, so that we could be sure that no one went near the cabinet. All of Mr. Miller's clothing, including socks, was removed and thoroughly searched by each of us in turn. He wore nothing white. Every part of every garment was exhaustively searched by us. Nothing was found. After he was dressed, I remained near him until the seance began, and watched that no one passed him anything. When he sat in the chair outside the cabinet to begin the etherealizations, I was certain that he had nothing on his person and that there was nothing in the cabinet.

Under these circumstances some 20 forms with white drapery came from the cabinet, while the medium was sitting outside. They were of various sizes, giving names of men, women and children, most of them being recognized. One form originated outside the cabinet, rising from the floor gradually. A small hand and arm appeared near the cabinet and came near where I sat, and then reappeared above Mr. Miller's head. Some white drapery was seen at the top of the cabinet, that moved up and down and then went away. For Mr. Miller to manipulate this, a wire or stick six or seven feet long would be required.

On the hypothesis that Mr. Miller

did all that we saw while he was outside the cabinet, the following are required: (1) Material for the forms to be got into the cabinet, including contrivance to make them up and to hold them up; contrivances to open the curtains, bring them out, sometimes quite a distance, turn them round to face certain directions, and take them back. Also an opening in the curtain near Mr. Miller, through which he can manipulate all this inside the cabinet. I carefully searched every inch of the curtain to find this opening, but the cloth was absolutely intact everywhere; and to me it is inconceivable how Mr. Miller can make up and work the so-called etherealizations. (2) The material and the contrivance for lifting the form that appeared outside the cabinet, and for making it expand at the sides, and for taking it in the cabinet. (3) A wire or stick six or seven feet long to work the drapery at the top of the cabinet. (4) The hand and arm and contrivance for operating it. (5) Contrivance for rapping on the blinds in the cabinet, several feet distant. As nothing was on his person and nothing in the cabinet, where did all this come from?

At the end of the etherealizations, we examined the cabinet, and found nothing. Mr. Miller then went in, and 20 or more forms appeared during the materializations. On three occasions two forms, both speaking, were seen together. On two of these occasions, while one of the ladies present (in each case a friend of mine) was up at the cabinet, talking with one form, a second form appeared that also talked, walked, etc. On one occasion Mr. Miller and a form came out together. Mr. Miller wore a sack coat, no vest, and a flowered shirt. A form came out attired in a dress coat, vest, and white shirt. Where did they come from? This form gave the correct name of a relative of the photographer, and he came up to see the form. Another form gave a female name, which the photographer recognized. One of the most striking tests was this: A form appeared giving a full name and added, "From Texas." A young lady friend sitting beside me at once recognized it as that of a school mate of hers in Texas a number of years ago, whose name she said she had never mentioned to anyone here, and of whom she had not thought for some time. An old woman came out strongly and talked a good deal about finding Jesus. She said she had been looking for Jesus for many years without finding him. Two forms giving the names of Indian girls, one rather small, and one with the name of a male Indian, also manifested. A number of forms giving names of relatives of those present were shown, and in most cases the sitters went up and exchanged kisses with them.

The last form appearing was little Lulu. Mr. Miller came out of the cabinet and Lulu stood near him while a photograph was taken of them. At the close of the seance Mr. Miller presented himself for search. I found nothing on him nor was aught found in the cabinet. What



became of the various garments worn by the forms seen? It is impossible for a more rigid and exhaustive search of everything to have been made than was made by Mr. Newman and myself at this seance. Mr. Newman was, if anything, more thorough and complete in investigation than myself. He was determined that every point, however minute, should be covered. The result was that we were completely baffled in our attempts to discover fraud. The conclusion is that remarkable occult power was manifested, or else Mr. Miller must be the most skillful and wonderful magician and conjurer I have ever seen, easily accomplishing many seemingly impossible things. I am awaiting some rational explanation of how he can possibly do the many extraordinary things I have seen at his various seances. I have no more to say on the subject. *Here I rest.*  
WM. EMMETTE COLEMAN.

[These "test conditions" were as perfect as we could make them—the search of the cabinet, seance room, furniture and the medium being thorough and critical. There were no machinery, no concealed raiment nor confederates. The light was sufficient so that we could see the outlines of every person present, the guests being seated in a semi-circle, facing the cabinet. Mr. Coleman sat at one end of the curtain and I at the other. Had anyone passed in or out of the cabinet, or moved in their seats, or had the medium moved his arms before entering the cabinet, we could have easily detected it, but none of these things occurred. The results were as stated by Mr. Coleman. Readers can draw their own conclusions. Facts are always in order, but mere arguments concerning any medium are not desirable. We hope this may end the matter so far as this medium is concerned.—ED.]

### Telepathy.

Between the two worlds of the Seen and the Unseen there may be perpetual telepathic communion. Telepathy is the language of the spirit, but its purpose is not restricted to the life after death. Spirit to spirit approaches here, whether in or out of the physical body, and he who now lives the life of the spirit, in its radiant energy, its peace, joy and love, shall find himself privileged with direct and conscious communion with his friends in the unseen world. He will find himself in the current of achievement in the midst of constantly enlarging opportunities for usefulness; and so shall life over-

come the fret and jar of transient anxieties and live on the divine plane even while here. As Emerson truly says: "Our painful labors are unnecessary; there is a better way." To this better way is all humanity moving, and there is approaching a new life of finer achievement, of exaltation, and of gladness. Happiness is the normal state of the spirit as health is the normal state of the body. The life of the spirit is love and peace—the life of radiant energy and abounding joy.  
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He had fled, in age and need, his door;  
At the morgue he was lying now.

A world wise man who was very learned  
Looked down on him calmly and said:  
"A handful of earth unto earth returned—  
It is better that he is dead."

A poet drew near who was tenderly taught;  
As he looked on the lifeless clay  
He beheld on the broad brow lines of thought  
And turned not coldly away;

But sate him down in that place awhile  
And gazed at the silent form;  
Saw the phantom of a faded smile  
Fixed on those lips once warm.

A cynic sneered: "Bah! why do you sit  
Trifling time over such a clod?"  
The poet said: "Upon that brow is writ  
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